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**‘Emancipate yourself from mental slavery, none but  
ourselves can free our minds’: ‘Wetekia te mau here o  
te hinengāro, ma tātou anō e whakaora, e whakawātea  
te hinengāro’**

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## **Ko te tuhingā: Abstract**

Liberation and emancipation are two key concepts of a decolonisation process which contributes to a journey of self-discovery. Decolonisation is a process that connects the past, present and future allowing the participant time to learn about their own historical truths in a facilitated and safe environment. Knowing who you are and where you come - 'Ko wai au'- Who am I? - is central to social work education. Therefore, the structures in place to work through this question, need to cater to all participants in a balanced and parallel way, from two cultural lens: Tangata Whenua and Tangata Tiriti. This study explores the process of decolonisation and the experiences of the participants who are engaged in social work and social work education. The methodological underpinnings to this study incorporate three eternal realms of Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori theory. The framework Te Pou Tarawāho o Pūrākau invites participants' stories and narratives as a way of sharing their experiences of a decolonisation process as part of their social work education and professional development. This is done as a qualitative approach utilising individual's time, space and hui as a collective voice. This study presents three kete of knowledge as part of the implementation and a proposed working decolonisation process. This thesis challenges tertiary providers, training providers and the regulatory authority to consider the unification of each kete and what role each play inside social work education and training. Each kete is intricately designed and contains important aspects that contribute to decolonising the current curriculum of social work education, policy and practice with the participant as the receiver. While this study ultimately focuses on Māori participants, it also supports decolonisation for all ethnicities in particular those who are studying and are currently in practice in social work and social work education.

## He Pepeha

Nō te maungā a Pūhangā Tohora, te tahi o ngā pou o Ngā Puhi  
 Ki te awa a Ōtaua, ka hoki atu tenei wai ki te moana a Hokiāngā  
 I tae mai te waka a Ngātōkimatawhāorua  
 Kō Pukerata te Whare Tūpuna  
 Kō Ngāituteauru te hapū  
 Kō Ngā Puhi nui tonu te iwi  
 Tenei te whakapapa o tōku Matua Tūpuna a Hunia Ngāwati Ruwhiu  
 Kō Kamariera Te Hau Takiri Wharepapa  
 No Mangākahia ia, I mate ai 1918, kō tahi mano iwa tekau ma waru  
 E waiho ana ki Te Hepara Pai, kei rungā i te maungā a Te Rai o te Rahiri  
 I moe ia a Elizabeth Anne Reid  
 I puta kō Hūhana Wharepapa  
 I moe ia a Hunia Ngāwati Ruwhiu  
 Ka haere a Hunia Ngāwati raua kō Hūhana, ki Horoera, ki waengānui o te rohe o  
 Tairawhiti  
 I puta kō Hau Takiri Ruwhiu  
 I moe ia kō Matuakore Huriwai  
 I puta tōku whitu o ngā tamāriki  
 Kō Hikurangi te maungā  
 Kō Waiapu te awa  
 Kō Ngātiporou te iwi  
 Kō Maungā Kaka te maungā  
 Kō Nohomangā me Kokopito ngā Waiora o te whānau  
 Kō te Whānau o Hunāra te hapū  
 Kō Mātahi o Te Tau te marae  
 Kō Tokarārangi te whare kai  
 Kō Harawira Huriwai te Tangata  
 I mate ia a Matuakore, e waiho ana ia ki Horoera  
 E moe ana a Hau ki te taha a Te Here Taiapa te wahine Tuarua  
 Ka puta kō Hemi Rangātira Ruwhiu  
 Ka moe ia a Kay Solly  
 Kō Don Maurice Solly raua kō Betty Elizabeth Solly tona Mātua  
 No Kōtarania a raua  
 Ka puta te kai kōrero  
 Kō Paulé Aroha Ruwhiu  
 Ka moe au a Rangāunu Hohepa Ho Reihana Ngātote  
 Ka puta a Chase Toa Ruwhiu  
 Ka puta kō Liani-Jay Aroha, Taimana Te Ohorere, Aaliyah Kaylin, Te Aorere  
 Meihana Hohepa tamāriki ma  
 Kua mutu tenei whakapapa mō tenei wā  
 E noho ai ki te ao Pākehā ēngāri ka mau tonu te ao Māori  
 Mauri Tū, Mauri Ora

## Ngā mihi atu ki a katoa

*Unuhia te rito o te harakeke, kei hea te kōmako e kō?*

*Ui mai ki ahau, 'He aha te mea nui o te ao?*

*Māku e kī atu*

*He Tangata, He Tangata, He Tangata e*

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## Glossary

<b>Ahi Kā</b>	Depicts home fires burning which represents Māori keeping their own land and home occupied while others leave the area.
<b>Āhurutanga</b>	Creating a safe space or environment so that the learning can be done safely.
<b>Ako</b>	Ako is a form of reciprocal learning where the teacher is also a learner and the learner can be the teacher.
<b>Ata</b>	Ata is a Takepū that focuses on our relationships, negotiating boundaries, working to create and hold safe a space with corresponding behaviours.
<b>Ātua</b>	Ātua are our deities that are tangible and intangible. They have significant presence in te ao Māori both historical and contemporary.
<b>Hapū</b>	Hapū are represented as extended whānau where many whānau lived together historically and are connected to the same place through whakapapa.
<b>He iti Porowhita</b>	This is part of the researcher's framework and literally means a small framework presenting a circular diagram.
<b>He Whakarāpopototangā</b>	This represents a concluding statement inside the thesis. A summary, a synopsis of what has been presented.
<b>Hui</b>	Hui are formal and informal discussions performed by many in a group situation. Hui are used to discuss, debate and support. There are many forms of hui.
<b>Iwi</b>	Iwi are tribal affiliations made up of many whānau and hapū. It also includes tribal boundaries in terms of land, marae and sea boundaries.
<b>Kai</b>	Kai is about food and returning people from tapu to noa but also used in a hui situation to maintain sustenance and wellbeing.

<b>Kaiako</b>	Kaiāko depicts an educator or teacher including the word 'ako' as a reciprocal relationship.
<b>Kaimahi Māori</b>	Kaimahi Māori is a term to describe workers who are Māori, in this thesis it was used to depict the Māori social workers.
<b>Kaitiakitanga</b>	Kaitiakitanga is a term (Takepū) that means someone who takes a guardian role in caring for the environment and others. It also involves looking after self and how we can best ensure our wellbeing is cared for.
<b>Kaiwhakahāere</b>	A kaiwhakahāere role involves leadership, facilitation, avocation and/or someone who is in a management role.
<b>Kapa Haka</b>	A performing group that involves haka, poi and song. This is done as a group who dedicate themselves to performing for others.
<b>Karakia</b>	Usually refers to as prayer but it is also used to bring people together to start hui or to give thanks to the environment, people and ātua.
<b>Karanga</b>	A formal call, ceremonial call, welcome call, call - a ceremonial call of welcome to visitors onto a marae, or equivalent venue, at the start of a pōwhiri. The term is also used for the responses from the visiting group to the Tangata whenua ceremonial call.
<b>Kaupapa Māori</b>	A Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
<b>Kawa</b>	Marae protocol - customs of the marae and wharehau, particularly those related to formal activities such as pōwhiri, speeches and mihimihi. This seems to be a modern extension of the word which depicts the kawa inside a home or household, classroom or anywhere else there needs to be kawa.

<b>Kete</b>	A kete is a woven basket that is used for food gathering or utilise in other gathering activities. In this case the kete are referred to as the gathering of knowledge.
<b>Kō wai au?</b>	Kō wai au? is a question used to consider your own identity, where you come from and what you believe in. It is pertinent and sufficient as part of this study.
<b>Kōrero</b>	Is to converse, to speak, to discuss. It is used as an everyday term that has integrated in contemporary conversation.
<b>Kōrero Tīmatangā</b>	This term is used to depict the start of the chapter and means that the discussion is starting
<b>Koro</b>	An older man, grandfather, grandad or grandpa it is given as a sign of endearment.
<b>Korowai</b>	A korowai is a cloak usually made from feathers, flax or harakeke, black thread or other materials that can be used to produce a fine cloak. In this study it was used to describe a cloak of safety.
<b>Kōtahitangā</b>	Kōtahitangā is a term used to describe unity, unison, a group that moves as one. Togetherness as a supportive and united group.
<b>Kōtiro</b>	Kōtiro is a girl, or a young girl, or a daughter, a granddaughter a niece.
<b>Kuia</b>	A female older woman, an older female, an older woman with status among the whānau. A kuia holds wisdom and experience.
<b>Kura Kaupapa</b>	A primary school operating under Māori custom and using Māori as the medium of instruction.
<b>Mahi Toi</b>	Mahi Toi is about an art or craft that depicts Māori images, contemporary and historically.

<b>Mairekura</b>	Mairekura is the female element and is part of the journey of Tāne when he retrieved the three kete of knowledge. He also sought two stones. Whatukura and Mairekura- the male and female element. In this thesis the stones depict celebration and achievement.
<b>Mana</b>	Is described as prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in person, place or object. Mana goes hand in hand with tapu, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by tapu and mana.
<b>Mana Mōtuhake</b>	A separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority mana through self-determination and control over one's own destiny.
<b>Mana Tāne</b>	Mana Tāne is this thesis describes the mana that a male has that differs from a female.
<b>Manawhenua</b>	Are territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
<b>Manaaki ki te Tangata</b>	This term represents the hospitality shown to the people. It is not necessarily the food but how the hosts look after the guest's health and wellbeing, seating, bedding, parking etc.
<b>Manaakitanga</b>	Similar to above but is also a Takepū and is discussed as one of the competencies in the Kaitakitangā Framework.

<b>Manuhiri</b>	Is a visitor or a guest that have visited another area. They are guests who are welcomed onto another marae.
<b>Māori</b>	Māori, indigenous to Aotearoa, new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers.
<b>Marae ātea</b>	A courtyard, public forum - open area in front of the wharenui where formal welcomes to visitors takes place and issues are debated. The marae ātea is the domain of Tūmataurangiā, the ātua of war and people, and is thus the appropriate place to raise contentious issue.
<b>Mātauranga Māori</b>	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices. It is used in this study as one of the three realms in Te Pou Tarawāho o Pūrākau
<b>Mātauranga-ā-iwi</b>	Māori knowledge and stories from a particular tribe (iwi). It is unique to this iwi and is knowledge that is passed down to each generation as information that is specific to the iwi. This is the second realm in Te Pou Tarawāho o Pūrākau.
<b>Mauri</b>	Life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.
<b>Mihimihi</b>	A speech of greeting, tribute - introductory speeches at the beginning of a gathering after the more formal pōwhiri. The focus of mihimihi is on the living and peaceful interrelationships.

<b>Mirimiri</b>	to rub, soothe, smooth, stroke, fondle, smear, massage, rub on, rub in. Used in this study as a form of healing. Physical touch.
<b>Moemoea</b>	This is about our dreams, our hopes and our goals. Looking towards the future. Our aspirations.
<b>Mōteatea</b>	A traditional chant that depicts, sadness, sorrow, grief.
<b>Ngā pou</b>	Ngā pou are support beams that are usually found in the wharehau, however in this instance for this study, ngā pou were described as part of Te Pou Tarawāho o Pūrākau.
<b>Ngākau pouri</b>	This term was depicted in this study as a heavy heart or a sad heart.
<b>Noa</b>	To be free from the extensions of tapu, ordinary, unrestricted, void. Usually done with food to emphasize the shift from tapu to noa.
<b>Noho Marae</b>	A noho marae usually involves staying the night on a marae where the participants are immersed in te ao Māori
<b>Ora</b>	To be alive, healthy, vibrant, satisfied, to be complete, wellbeing. Can be paired with terms such as mauri ora, whānau ora, waiora
<b>Oriori</b>	A lullaby - song composed on the birth of a chiefly child about his/her ancestry and tribal history.
<b>Pākehā</b>	A New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa New Zealand.
<b>Papatūānuku</b>	The earth, earth mother and wife of Ranginui - all living things originate from them.
<b>Pepēha</b>	Is part of a mihimihi process that involves



Tribal landmarks, whakapapa information and links to other tribes.

<b>Pouri</b>	sadness, grief, sorrow, tearful.
<b>Pōwhiri</b>	To invite, an invitation, to beckon, a formal ceremony involving manawhenua and manuhiri.
<b>Pūkōrero</b>	Articulate well-informed, speaking with authority.
<b>Pūrākau</b>	They are legends, stories, and traditional stories. Used as part of the Te Pou Tarawāho O Pūrākau to depict the narratives, stories of the participants.
<b>Rāhui</b>	To put in place a temporary ritual prohibition, closed season, ban, reserve - traditionally a rāhui was placed on an area, resource or stretch of water as a conservation measure or as a means of social and political control for a variety of reasons which can be grouped into three main categories: pollution by tapu, conservation and politics.
<b>Rangāhau</b>	To seek, search out, pursue, research, investigate, to research.
<b>Rangātahi</b>	Our younger generation, youth, younger person.
<b>Rangatiratanga</b>	Chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangātira, noble birth, attributes of a chief. It is also a Takepū that depicts our own self-determination and our own positioning.
<b>Ranginui</b>	Our sky father, partner to Papatūānuku and father to many of our Ātua.
<b>Rarangā</b>	To weave, to plait.

<b>Rohe</b>	This term was used to depict a certain area or boundary of people
<b>Roopū</b>	A group of people that have gathered together.
<b>Rūmaki</b>	This term was used by a participant who talked about their time at school in a total immersion class that converse in te reo Māori.
<b>Ta moko</b>	Tribal and traditional tattoo's that show whakapapa, connections on parts of the skin.
<b>Taha</b>	On the side of, or the other side of, or one of the sides.
<b>Takepū</b>	Are Māori principles that depict morals and values in te ao Māori. They are constant companions that are imperative to embrace in our personal and professional lives.
<b>Tangata Tiriti</b>	All people who have migrated to Aotearoa New Zealand under the Treaty of Waitangi and Te Tiriti O Waitangi who cannot whakapapa to Tangata Whenua.
<b>Tangata Whaiora</b>	People who are seeking wellness and wellbeing. A term commonly used in Mental Health Services.
<b>Tangata Whenua</b>	Indigenous peoples of Aotearoa
<b>Tangata Whenua Takawaengā o Aotearoa</b>	A group formed from the membership of Aotearoa New Zealand Association of Social Work who are indigenous to Aotearoa and are in the social work profession.
<b>Tangihanga</b>	Weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols. Most tangihanga are held on marae. The body is brought onto the marae by the whānau of the deceased and lies in state in an open coffin for about three days in a wharemate

<b>Taongā</b>	Treasures, gifts, special, sometimes traditional gems handed down to the next generation. Can be tangible and intangible.
<b>Tapu</b>	Restriction, prohibition - a supernatural condition. A person, place or thing is dedicated to an ātua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use. The violation of tapu would result in retribution, sometimes including the death of the violator and others involved directly or indirectly.
<b>Tauā</b>	There are many meanings to this word however in this study Tauā is used to describe a war party that assembled historically for warfare.
<b>Tauira Māori</b>	This term was used to identify the Māori social work students.
<b>Tauīwi</b>	Foreigner, European, non-Māori, colonist. It also refers to those who are from another country (not necessarily Europe countries). Who cannot whakapapa to Tangata Whenua.
<b>Tauparapara</b>	Incantation to begin a speech - the actual tauparapara used are a way that Tangata whenua are able to identify a visiting group, as each tribe has tauparapara peculiar to them. Tauparapara are a type of karakia.
<b>Te ao Hurihuri</b>	This term was used by one of the participants of this study to depict the ever-changing world. Hurihuri is like a twirl, revolve, round and round.
<b>Te ao Māori</b>	Te ao Māori is the world of Māori where everything is free from colonial disruptions. It is seen purely from a Māori knowledge base, however in this study it also includes te ao Māori in the contemporary times.

<b>Te ao Pākehā</b>	Te ao Pākehā is the world of the West, depicting all knowledge, philosophies and ideologies of a western world.
<b>Te Kōhangā Reo</b>	Are learning nests that were established in Aotearoa New Zealand in the 1980s. It is traditional for all whānau members to learn te reo Māori and other Māori based knowledge.
<b>Te Pou Tarawāho o Pūrākau</b>	Is the researchers own framework to this study but can be used as a decolonisation process, and a research methodology.
<b>Te reo Māori</b>	The indigenous language of Aotearoa that was made official in the 1980s.
<b>Te reo Māori ona tikanga</b>	This depicts the importance of te reo Māori and tikanga as part of our own cultural systems of knowledge.
<b>Te wā</b>	Referred to as time but not chronological but as event focused. It is also used to depict 'all in good time' or when the time is right'.
<b>Te Wānanga O Aotearoa</b>	Te Wānanga o Aotearoa was established in Aotearoa in 1984, it is considered a Tertiary provider and offers many courses that are based on Māori knowledge.
<b>Te Wānanga O Raukawa</b>	Te Wānanga o Raukawa is based in Ōtaki, Levin and was the first Māori based Tertiary Provider.
<b>Te Whare Wānanga</b>	It is also a tertiary based university however in this study, it is a traditional space where learning was done with no time restrictions.
<b>Teina</b>	Younger brothers (of a male), younger sisters (of a female), cousins (of the same gender)
<b>Tikanga</b>	A correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context

<b>Tino rangatiratanga</b>	self-determination, sovereignty, autonomy, self-government, domination, rule, control, power. Is also a Takepū that can depict an internal understanding of self and positioning.
<b>Tōku te aroha ki te Tangata</b>	This was said by one of the participants who expressed their love of people.
<b>Tū Tangata</b>	Tū Tangata programmes that came out in the 1980s as part of an initiative to train Māori in their own knowledge base.
<b>Tuakana</b>	Elder brothers (of a male), elder sisters (of a female), cousins (of the same gender from a more senior branch of the family). In this study it is also about the relationship between the learner and teacher.
<b>Tukutuku</b>	Ornamental lattice-work - used particularly between carvings around the walls of meeting houses. Tukutuku panels consist of vertical stakes (traditionally made of kākaho), horizontal rods (traditionally made of stalks of bracken-fern or thin strips of tōtara wood), and flexible material of flax, kiekie and pīngāo, which form the pattern. Each of the traditional patterns has a name.
<b>Tūpuna</b>	Our ancestors, those who have passed away but are still very much part of our lives.
<b>Wāhanga</b>	Depicts a new chapter or a new beginning, new passage.
<b>Wāhi tapu</b>	Sacred place, sacred site - a place subject to long-term ritual restrictions on access or use, e.g. a burial ground, a battle site or a place where tapu objects were placed. This term was used to describe myself as tapu and the need to be welcomed on to the marae before I could do any interviewing.
<b>Waiata</b>	Songs, singing, songs from our tūpuna, songs that include whakapapa, traditional stories and narratives.

<b>Wairua</b>	The wairua resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body. It is our essence and our morals and values. It is also immortal and exists after death of our physical body.
<b>Whaikairo</b>	To carve, ornament with a pattern, sculpt.
<b>Whaikōrero</b>	An oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during a pōwhiri and other gatherings.
<b>Whakaaro</b>	To think, plan, consider, decide.
<b>Whakamaa</b>	To be embarrassed, shameful, shy. This term is extensively unpacked inside this thesis to give variations of the meaning.
<b>Whakamanawa</b>	To encourage, inspire, instil confidence, give confidence to, reassure, stimulate, support, rely on.
<b>Whakapapa</b>	Genealogical links, ties and kinship, including our ancestral and Ātua to the environment.
<b>Whakapapa kōrero</b>	Talking or conversing about whakapapa, sometimes done formally or informally through whakataukī, waiata and art.
<b>Whakataukī</b>	A proverb, significant saying, formulaic saying, cryptic saying, aphorism. Like whakatauākī and pepēha they are essential ingredients in whaikōrero.
<b>Whānau</b>	To be born, give birth. Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
<b>Whānau Kaupapa</b>	Whānau kaupapa are a group of people who have gathered for the same common purpose and mission. They can be related, or they can be unrelated ie: work colleagues, students etc.

<b>Whānau Ora</b>	Whānau Ora is a recent initiative that focuses on the strengths of the whānau rather than the deficits. It provides funding and resources for the whole whānau to strengthen their wellbeing as a whānau unit. Was introduced in the early 2000's as an initiative from the Māori party.
<b>Whānau pani</b>	The grieving whānau at a tangi or who have lost someone who is close to them. They play a significant part in the tangihanga.
<b>Whānau tautoko</b>	Whānau tautoko in this study were members of my whānau who assisted me in the whanaungatanga process in some of the interviews.
<b>Whānau whakapapa</b>	Whānau whakapapa are those who share genealogical links.
<b>Whanaungatanga</b>	To establish relationships and connections through a process that is designed to bring people together as one. Also, a Takepū that is very significant in social work.
<b>Wharehui</b>	A wharehui is a meeting house that is established on a marae. It is also known as whare karakia or whare hui.
<b>Whatukura</b>	Whatukura is part of the traditional narrative of Tāne and the three kete of knowledge. It depicts the male element to mairekura.
<b>Whenua</b>	Placenta, afterbirth but in this study, whenua is also about our land, our country and our indigenous connection to the land.

It is noted that the glossary definitions reflect the meanings inside the thesis but also gives other meanings to the words. Some of the definitions are taken from the Māori Dictionary (2003) but extended to illustrate the context that it is written inside this thesis.